

# BIBLE SOCIETY RECORD.

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*The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.*

## SEVENTY-FIFTH ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

ADDRESS OF REV. JAMES STALKER, D.D., DELEGATE  
OF THE NATIONAL BIBLE SOCIETY OF SCOTLAND.

It is a great pleasure and honor to be permitted to take part in the proceedings of this anniversary, to hear the record of seventy-five years of noble and beneficent work, and to see your Society, equipped with the experience and strengthened with the prestige of so long a past, addressing itself with hope and earnestness to the work of the future. I am commissioned to tender to you, on this auspicious occasion, the congratulations of the Scottish National Bible Society, a society which is even older than yours, and which comes third, after yours and the British and Foreign Bible Society, in the extent of its operations among the Bible societies of the world. I have to say, on behalf of that society, that we view with admiration your noble record, we rejoice in your prosperity, and we pray for your growing success in the future.

As your wonderful country is opened up, Territory after Territory being added and the stream of immigration continually flowing in, we appreciate the vast and pressing work which you have on hand as a home mission agency. With us this part of the work is largely accomplished; the Bible is in the hands of our people, and our attention is turned more and more to the Continental countries and to the heathen world; for the Bible is the chief instrument of the missionary. As soon as he has any success with the people he wishes to put the word of God in their hands, and the Bible societies give him the means of doing so.

I question if in Scotland there is any money, for religious or benevolent purposes, given with a heartier good-will than that which is given to the Bible society; for our people believe in the Bible, and they know that it has made them what they are. As you are aware, in our little country we are blessed with a good conceit of ourselves. I plead guilty to having my own share of the provincial pride in my native country; and, Mr. Chairman, I have never been less ashamed of it than during the last few weeks, because, wherever I have gone in America, it has seemed to me

that people respected and almost loved me for being a Scotchman, and I have found people everywhere eager to make out their own Scotch descent. I am happy and proud to find that in the great world our little country is respected like the law. But if it is, and if it has any title to respect, it owes it to the Bible. Robert Burns knew his country pretty well, and when he wished to show what was most characteristic in it, he drew the picture of the Cotter's Saturday Night—the family gathered round the hearth for family worship, and the peasant father reading in their hearing from the big ha' Bible. "From scenes like these," he exclaims, "old Scotia's grandeur springs." This is no fancy picture. It can still be seen in tens of thousands of homes; and it is the word of God, thus infiltrated into the veins of the people, which has formed the national character.

I suppose it is in everybody's mind that this celebration of seventy-five years' work in the distribution of the Bible is taking place at the very time when there is breaking out here a great controversy about the Bible. It would, of course, be entirely out of place to say a single word on either side of this controversy, and still more to make the most distant personal reference to individuals. But I think there are some things which may be usefully said from an entirely different point of view. This movement, which has just touched your shores, has been felt in all its force already elsewhere. We have had it in Scotland for a whole decade or more. Before that it was felt on the continent of Europe. It has been going from country to country, and from church to church. Different men and different parties have taken part in it, with extremely various degrees of wisdom and unwisdom, of good and bad feeling; and in it their character and motives have been tested. But, from the point of view which concerns us here, it may be characterized as a great testing of the Bible, which men have been examining with a closeness of view and rigor of investigation never applied to it before. The book has been cast into a hot fire of criticism.

But this is nothing new for the Bible. The word of the Lord is tried; the words of God are like silver tried in the furnace seven times. The Bible has been in the fire many times; and if it is cast into it once

more, it does not deprecate the process too much. Nothing could be a greater tribute to the Bible than the keen and burning interest which all discussion about it excites. And it is a book so wonderful that people cannot be looking closely into it, handling it and turning it round, without new aspects of its glory coming to light.

One result which has already, in our generation, come out of this constant handling and turning of the Bible is the view of the Bible as a literature. Our fathers thought of the Bible as one book: we rather think of it as a collection of books of different ages and by different authors. Well, I think the older view was the truer. I venture to say that it is truer to say of the Bible that it is one book—one homogeneous message of divine love and wisdom—than that it is a collection of many books. Yet the newer view is true also, and has its own value. The books of the Bible may be studied with great advantage as separate wholes. I still remember the first time I ever read a whole book of the Bible straight through at a sitting. I chanced, while a student, to spend a winter in France; and one day I was in a town where there was no Protestant church. In the morning I went to the Roman Catholic church; but the service was all over by breakfast-time, and I was thrown on my own resources for the rest of the day. Leaving the hotel where I was staying, I lay down on a green knoll and began reading here and there, as I was wont, in the Bible, till, chancing on the Epistle to the Romans, I read on and on through it. As I proceeded, I began to catch the drift of Paul's thought; or rather, I was caught by it and drawn on. The mighty argument opened out and rose like a great work of art above me till at last it inclosed me within its perfect proportions. It was a revolutionary experience. I saw for the first time that a book of Scripture is a complete discussion of a single subject; I felt the force of the book as a whole; and I understood the different parts in the light of the whole as I had never understood them when reading them by themselves.

Now this is the advantage of regarding the books of the Bible separately. Each of them is a discussion of a single theme. Job, for example, is on the Problem of Evil; Ecclesiastes is on the Highest Good; Galatians is on Righteousness; Hebrews is a contrast between the Old Testament and the New; and so on. To take in the whole drift of a book makes a much stronger impression than can be made by its separate chapters or verses; and thus to master book after book is to fill the mind with the great thoughts of God.

Another advantage of this method of study is that the parts of a book are more intelligible when read in the light of the whole. Many an obscure verse becomes clear when you come upon it in its own place in the course of the argument; and many a verse, prized already for itself, acquires a new dignity when you perceive that it is the keystone of some great arch of truth. There are indeed, it must be confessed, some disappointments also in this mode of study. Sometimes you will discover that favorite verses have not the meaning you have attributed to them. The mere sound has suggested a certain meaning; but when you come upon the verse in its own place, you see at once that its meaning is quite different. Surely,

however, every virile mind will wish to know precisely what the writer meant by every word he said, and every reverent mind will be persuaded that the exact thought of the Spirit is the best.

This habit of viewing the Bible as a collection of separate books has, as you know, been accompanied by the closest inquiry into the authorship and the age of each of the books. This has been going on, and it is still going on. It has often been done in such a way as to cause irritation to lovers of the Bible. There has been the rude overturning of traditional beliefs; there has been arbitrariness of conjecture; there has been dogmatism; and there has been the most extraordinary conflict of opinion between the critics themselves. No wonder we often feel inclined to wish that the whole process would stop or had never begun, and to ask, What does it matter when or by whom this or that book was written?

But it does matter. Take, for example, the epistles of Paul. Everybody knows that these are not arranged in our Bibles in chronological order; but every student who wishes to read them intelligently reads them in chronological order. And what is the advantage of that? Well, one great advantage is that when you read them in this way you perceive that there was a growth in Paul's theology from first to last. He was a growing thinker all through his life. He was under the inspiration of the Spirit of God; but the Spirit made use of the progress of his experience to open up to him realm after realm of the truth.

Not only is this the case with Paul's writings, but, if you arrange all the writings of the New Testament in their chronological order, you perceive that there is a constant progress from first to last. The simplest view of Christianity is in the synoptical gospels; a more comprehensive view is contained in the Petrine writings and those associated with them; a still profounder view belongs to Paul; and the final and sublimest view of all is found in the writings of John.

Now, the perception of this progress gives new interest to the Bible. The human mind is so made that it likes to see things growing. I think we may say without irreverence that the divine mind has the same characteristic. All God's works grow. First the blade, then the ear, afterward the full corn in the ear. Why, is not this the great discovery of modern science—that in all God's work in nature there has been from the first a wonderful upward progress and evolution? This has fascinated the mind of our century; and the new way of studying the Bible brings God's work in revelation into line with what is known about his work in nature. Here is the same hand at work; and the human mind has the same delight in observing the gradual unfolding of God's thoughts in the Bible as it has in observing the development of the creative plan in the structure of the universe.

If I may without offense approach a little nearer present questions, I would say that, as lovers and distributors of the Bible, we can even already see some gains which will arise to this book.

There can be no doubt that in the course of the close investigations to which the Bible has been exposed there have been brought to light at least apparent faults and blemishes. Every one acknowledges this; and it must further be conceded that it is just when the Bible is closely looked into that these ap-

pear. When it is read loosely and carelessly they are not perceived, but when people begin to examine the Bible minutely difficulties arise. Many of the strongest minds believe that these faults are only apparent, and that fuller investigation will clear them away. Such scholars will now be compelled to hasten their investigations, efforts will be made to vindicate the Bible from every kind of error such as it has not been necessary to make hitherto, and the Bible will reap the advantage.

On the other hand, those who take the opposite side give the most solemn and, no doubt, sincere assurance that they retain their belief in the authority of Scripture unimpaired. But the public mind has been wont to associate the authority of Scripture with its inerrancy, and it will certainly call upon them to demonstrate on what grounds they believe in the authority of Scripture when they have given up inerrancy. And those who believe most thoroughly in the inerrancy of Scripture cannot help rejoicing if the other evidences of the excellency and authority of Scripture which may have been too much neglected are brought into public view. There are many such evidences, whether they are sufficient of themselves to establish the authority of Scripture or not. There is, for example, the evidence of experience. Men feel that whenever they bring themselves into contact with the Bible, it does them good. It is in their best moments that they enjoy it most. The better they become, the more they read it; and the more they read it, the wiser, the holier, the happier do they become.

Mr. Chairman, I have ventured, instead of indulging in generalities, to speak to the thoughts which are in the minds of all, and I trust that I have done so without injury or offense to any. I have no desire to minimize the gravity of the problems; they will draw us all in, and they will try us all. But we ought not to tremble too much for the ark of God: it is God's ark, and he will take charge of it. This is only an episode in the history of the Bible; the providence of God is watching over it; and we may be very sure that when it is over, the Bible, being better understood, will be seen more clearly than ever to be suited to the deepest wants of man and fitted to be the torch which guides him along the pathway of progress.

#### ADDRESS OF THE REV. J. O. PECK, D.D.

Mr. President: We meet to celebrate the Seventy-fifth Anniversary of the American Bible Society—the diamond wedding! And such a diamond anniversary of unmeasured meaning has never before been celebrated on these shores. Heaven and earth convene to-day to offer no empty or conventional congratulations. We are burdened by unspeakable gratitude and love. No man can measure nor speak the work of these seventy-five shining years.

The record of the past is colossal: the auspices of the future millennial. This is a different world as the result of the work of the American Bible Society. Hence, gratitude and joy and love from a myriad beneficiaries must blossom into congratulations on this diamond anniversary day.

But the utterances are more than congratulations: they are benedictions. Benedictions from millions of souls in many lands, quickened into light, life, and

the liberty of the sons of God by the ministrations of this Society; benedictions from the missionary and evangelistic agencies which have always felt the thrill of its swift and generous and fraternal co-operation; benedictions from the destitute and neglected portions of this land—from lonely hamlet and reeking city tenement, from Southern negro cabin and Western frontier dug-out—touched into new life and hope by the visits of its colporteurs; benedictions from the angels whose wings, white with the sheen of the glory of God, fly on their mission as “ministering spirits” to the heirs of salvation to whom this Society has opened the vision of heaven in the gift of the Book of Revelation; benedictions from the triune God whose quickening and saving truth it is the sole, sublime, and transcendent mission of this Society to publish and disseminate to a perishing world; benedictions that are freighted with actual blessing from all peoples and lands, from earth and heaven—pour to-day on the American Bible Society.

Mr. President, I am designated to the privilege and the honor of conveying to the Bible Society on this memorable occasion the grateful sentiments of the Missionary Society of the Methodist Episcopal Church. And, sir, I am oppressed with the burden of debt which we owe the Bible Society, and with the poverty which admonishes that we cannot discharge that obligation. Standing aloof from the small bickerings of sectarianism, there is something of the wideness and impartiality of the God of the Bible in the spirit and work of the American Bible Society.

Without the generous co-operation of this Society, our missionary work, both home and foreign, would often have been crippled and at times almost prostrated. Sometimes this Society has been our pioneer in new fields; sometimes our yokefellow; always our trusted ally and constant friend.

We crown the Bible Society to-day in our veneration and gratitude as the queen of all agencies in the world's evangelization. We bring a coronet, jewelled with seventy-five brilliant years of helpfulness, to encircle a brow already lustrous with the light of the glory of God. We cannot honor the Bible Society by any tribute we may bring, but we can honor ourselves in the swift and eager appreciation of the holy work of the Society during these lustrous years.

It is doubtful if the Christian Church of America—yea, if the most intelligent and devout ministers and members of the Church—have half apprehended and measured the stupendous work of the American Bible Society for three-quarters of a century. It is beyond the grasp of the finite mind to appreciate the silent but omnic forces of the Bible which this Society sends forth to enlighten and evangelize mankind. It is not presumptuous to say that this Society is the “angel flying through the midst of heaven, having the everlasting gospel to preach.”

Too much have we exalted and magnified churchism, denominationalism, and human organizations, in the stupendous work of the world's salvation. Too little have we enthroned and honored and trusted the simple word of God, “without note or comment,” as the authoritative and omnipotent agent of evangelization. With discrimination I said *agent*—not agency, nor instrument; for power inheres only in the agent, not in the instrument or agency. Power belongeth

only unto God. But the word of God enshrines and throbs with the power of God. The word of God embodies the thought of God, and his thought is the breathing of Omnipotence. It is a word of power. Not in the paper and ink that issue from the press at the Bible House, but in the truth thereby revealed, is the power of God. He breathed divine truth into words, and they are still throbbing with the original inspiration. It is a *living* word; and because of this fact, despite assault by infidelity or "higher criticism," the presses of the American Bible Society have been busy for seventy-five years and will never be silent till the millennium. God's word in revelation, as in creation, is creative, transforming, living. "The word of the Lord *liveth and abideth for ever.*"

There was unspeakable significance in that utterance of Christ: "The words that I speak unto you, they are spirit and they are life." In a sense predicable of no other "words," the inspired words of the Bible quiver and thrill in the human soul with the imminent presence and living power of God. It is the power of a living *agent*. The prophets, apostles, and supremely Jesus, used the same vocables as other men; but there was and is a power in their words that penetrates and transforms the moral nature of man, as the mightiest words of seer, sage, or poet never did. "*Never man spake like this Man.*"

This differentiation of this book from all other books lifts the work of the Bible Society in unchangeable supremacy over all other agencies employed by the Christian Church. It furnishes a higher inspiration to give the Bible to the world. Preaching of the word of God takes on a new significance. Whether on the frontier by the everlasting mountains, or in the cabin by the southern savannahs, or in the missions of the city, Bible preachers, "by manifestation of the *truth*," become God's almoners of the words of eternal life to dying men, and stand ennobled and coroneted in the dignity of a work that

"Well might fill an angel's heart,  
And filled a Saviour's hands."

The Sabbath schools that have been furnished with Bibles by this Society in seventy-five years, and whose pupils standing in procession would girdle the globe, rise far above our colleges and universities in the rank of their work: as their teachers, working with a higher truth, on the higher nature, and for a higher destiny, outrank the secular educators and philosophers of the world.

The presses of the American Bible Society groan and travail with the new birth of nations. Its colporteurs are raised to peerage with the ministering angels of God in the work of human redemption. I know that other swords have gallantly flashed in the battle for human advancement, but the blade that has chiefly emancipated the human race is the sword of the Spirit, which is the word of God. It crossed with the classic swords of Greece and Rome, and they were shivered in pieces. In the tournaments of divine and human philosophies, "the light Ithuriel lance of truth" has broken every ponderous lance of error. It is the sword of the Spirit to-day, as it issues from the presses of the Bible House. It has not lost its edge and point and power. It will hew its way through the ranks of error and human egotisms up to

the palaces of millennial conquest, where the weary world shall find rest.

How sublime the work of this Society! To enlighten mankind and show a benighted race the "light of the world!" It offers this "light of the world" to the degraded peoples who have seen only "The Light of Asia," and also will have a colporteur on the steps of the Vatican to hand a copy of the Protestant Scriptures to the Pope the moment he walks out of his snivelling "imprisonment" into the liberty of United Italy.

This cloudless day of May, when life is stirring in seed and bulb and rootlet—when all nature, bourgeois in flashing leaf and fragrant blossom, is a symbolic and providential "setting" of this diamond anniversary day—we bring felicitations to the officers and Managers of the Society in the name of the Methodist Episcopal Church. Illustrious have been the past years; more glorious be the future!

Simple but sublime work! You give the light to enlighten the Gentiles. From the Bible issue two zones of light: one from Sinai and another from Calvary; and they shoot athwart the heavens until they blend at the zenith in a refulgent arch, above which sits enthroned and revealed the Son of God, saying, "I am the Light of the world."

Let the churches and individuals by enlarged sympathy and nobler offerings, and the correlated societies by fervent prayers and gratitude, bring to-day the diamond ring of a renewed betrothal, and with fresh vows place it on the nuptial finger of the American Bible Society.

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## FOREIGN DEPARTMENT.

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AUSTRIA.—Mr. Clark writes from Prague:

Recently I preached to more than fifty Roman Catholics who had never owned—and some of whom had never seen—a Testament until they were supplied by some of your men. Several of them will join our branch church in this city the next time I visit them.

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## CHINA.

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Dr. Wheeler writes under date of July 2d:

Riotous proceedings in the Yangtze valley have come to a halt in consequence of the timely and vigorous action of native officials and the presence in considerable numbers of foreign gunboats. Rumors have not yet died away, but there is little or no actual disturbance between this and Hankow. Farther west recent trouble has occurred, and late news from the south of us is not of the most pacific character. It becomes more and more evident that members of the Kolao Hui, and perhaps certain malcontents who are not connected with that secret order, are going from city to city inciting the populace to unlawful deeds. But the government is on the alert, and foreign residents at the important centres are prepared for almost any emergency. In some instances missionaries may be exposed to special danger; and yet there is no indication that

the anti-foreign feeling has of late been on the increase among the people generally.

I send herewith a translation of the imperial decree. It is a distinct recognition of Christianity. More than that, it gives assurance of protection to missionaries and native Christians. It is difficult to realize the far-reaching importance of this pronouncement from the Dragon throne. While it is probably true that the imperial authority has been weakened by the recent inauguration of economic measures and the growth of a disloyal element, there is abundant room for congratulations that the times have so far changed that the issuance of such a State paper is possible in China. Our plans and work have been interfered with by the turn of events, but there is reason to hope for the opening of new and promising opportunities in the near future.

#### THE CHINESE EMPEROR'S DECREE.

The imperial decree, referred to by Dr. Wheeler, says among other things:

"Foreign missionaries who come to China, come for the purpose of teaching Western science and Western doctrines to the Chinese people, and such is fully set forth in the treaties made by China from time to time with the various foreign powers. . . . Foreign missionaries have now been in the country for a very long time, teaching and enlightening the people, and always displaying the most peaceful nature. . . . The foreign doctrines are intended for the benefit of Chinese people who desire to follow the religions taught by the missionaries, and the converts are always under the rule of the magistrates and officials at the place where they reside. The converts and their ministers are good and peaceful people, and it is the bad people who are causing trouble and spreading false rumors that create rioting. . . . The authors of the posters and all parties concerned in the publication of anonymous placards calculated to cause trouble, should be hunted down by you, caught, and doubly punished. The property and lives of foreign missionaries and merchants in China are to be protected, and if you, officials, neglect to do your utmost in protecting them, or if any mob of rioters get beyond your control in the districts or cities under your jurisdiction, you will be at once degraded and dismissed from service."

#### ADVENTURES IN BRAZIL.

Mr. Tucker writes of a recent journey to Brazil as follows:

Soon after writing you from Diamantina, we left that city for the seacoast, a journey of about three hundred and twenty miles on muleback, and ninety-five miles by railroad. This part of the country is less thickly settled than that visited in the first half of the journey. We visited nine towns and villages before exhausting our stock of books. Afterward we hastened on to the railroad where the animals were to have a few weeks' rest, and the men were to receive a fresh supply of books to continue the journey into the State of Bahia.

During six weeks we travelled 560 miles on horseback, visited twenty-eight towns and villages with intervening settlements, and sold nearly seven hun-

dred copies of the sacred Scriptures, besides preaching to hundreds of attentive hearers.

When the Bishop of Diamantina knew which way we were going he wrote letters to all the priests, telling them of our coming, and warning the people not to buy the "false Bibles." He sought to do us much harm. In many places we suffered opposition and some persecution.

At one place a mob gathered in the street, and the priest came out and read publicly the bishop's letter. The people cried out, "Away with these men;" "kill these heretics." One man brought his gun to do the bloody deed. One of the colporteurs said: "Gentlemen, if we are to be killed, we die not as men who have done any harm to our fellow-men; we die for the sake of the gospel. Christ died to save us; we are willing to die for him." Very soon the tide turned, and in less than ten minutes there were sold more than thirty copies of the Scriptures. But a little later, eighty or a hundred of the excited crowd rushed out and surrounded us as we were on the bank of a small stream, just outside the town. Not knowing what awaited me, whether life or death, I determined to make the best of the occasion. I asked their attention, opened the Testament, and read from the third chapter of John, choosing the text, "God so loved the world," and standing with uncovered head for half an hour, in the burning sun, I preached to them God's great love, and salvation by faith in Jesus Christ. The victory was ours. We left them seriously thinking on the truth. May the seed sown bring forth fruit!

#### INDIA.

A missionary lady in Jhansi writes to express her thanks for a grant of books:

We are very grateful to the Bible Society for this gift to help our work. In ordinary cases we think it well to sell copies of the Scriptures, as usually we find that books for which a price has been paid are more highly valued than those which have cost nothing; but sometimes a Bible received as a gift is very highly prized. On one occasion in Jhansi a young man followed the zenana visitor to her conveyance as she left the house where she had been giving instruction to the women of the household, and when beyond observation he drew from the folds of his outer garment a book, and, holding it up before the lady, said: "This Bible was given me by a missionary. I had been in attendance on the mission school of which he had the charge, and when I left school he gave me this book." And he looked at it tenderly. "Do you read the Bible?" she asked. He answered in the affirmative, but he was obliged to read secretly because of the jealous fears of his friends that he would become a Christian.

Although our reading-room is not yet open we have made it known that we have Bibles for sale. One evening not long since three youths from the city high school appeared at the bungalow and asked if we had English Bibles for sale. They then named the kind of type and binding required and produced the price, going away evidently well pleased with their purchase. And this is only one instance out of many.

We expect to make good use of every copy received, and are indeed thankful to have these copies of the word of God.

## EXPERIENCES OF A TRAVELLER IN PERSIA.

The following letter from Mr. Whipple, dated at Hamadan, illustrates the perils and hardships which are involved in journeying in oriental lands, where the advance of occidental civilization may be expected, at no very remote period, to open new channels for the messengers who go carrying with them the glad tidings contained in the Holy Scriptures :

HAMADAN, May 28, 1891.

Having finished my business in Teheran, I gave orders for horses to be ready on Monday, the 18th, but I could not get the promise of them before Wednesday, and so many delays occurred that I did not get away before Thursday, the 21st. I was much tried but could not get any satisfaction. By riding hard, and by travelling nights, I reached this place on Saturday, fifteen minutes before midnight. I had expected to be here at 8.30 P.M., but I had to put up with the tired horses of the mail carrier, who arrived that day. Two hours after we started they showed signs of giving out, and prudence required us to slacken our speed. It began to rain, and sooner than usual it grew dark. Finally when it became so dark that I could scarcely see the white horse ahead of me, and there was danger of our being thrown into holes or into streams which we had to cross, I insisted on going very slowly and cautiously. For five long hours I rode through the rain, expecting all the time to have my horse fall and throw me. Once he did, but I was not seriously injured. I became so cold and stiff that I was only able to keep on by force of will-power. We could not even find a village at which to stop until we had nearly reached Hamadan. How thankful and relieved I was when at last we came to the wall of the city! But then another difficulty confronted us. How were we to get inside of the walls? There were two gates, both of them closed. But by paying a man who lived in a house outside the walls, whom we waked up, we induced him to rouse the gatekeeper of the first gate, and he for a similar gratuity aroused the second gatekeeper, and passing the second gate we soon came to the house of the missionary, Mr. Watson, with whom I was to stop. They had been looking for me but had retired, and after a little delay we were admitted and were at our journey's end. I had not left the saddle for eight hours, during five of which it was raining. I wore a rubber suit, but it became heavy with the soaking it received, and my clothes got wet too. I was afraid I should be sick the next morning, but I was only stiff and tired, and I felt thankful to be able to get up again. I was several days in getting rested, but am all right now. I give you this little bit of experiences in Persia, such as we sometimes encounter. How often I wish that we could have railroads, or steamboats, or even a stage-coach. It would be quite luxurious!

I hope to get through my work this week so as to leave for Tabreez next Monday. Part of the way I

shall have to hire horses; the remainder I shall go by post, and I shall hope to write to you next from home, about the 12th of June.

## CORRESPONDENCE FROM BULGARIA.

PHILIPPOLIS, May 5, 1891.

*To the Secretaries of the American Bible Society:*

The European Turkey Mission of the American Board is now holding its twentieth annual meeting in this city, and all but two of its members are present. We are thankful to have with us for fraternal counsel the Rev. M. Bowen, your representative at Constantinople, who is returning from the meeting of the Evangelical Alliance at Florence.

The peculiar perplexities that confront us this year are those required by retrenchment. We apply that principle to our own salaries first of all, that the hand of the pruner may be clad in mercy while necessity compels it to seeming severity. It has been with exceeding regret that we have cut off from our regular estimates the item for prosecuting the colportage of our mission books, and have placed it upon the uncertainty of contingent estimates. The best interests of the work in our youthful missions require enlargement, and not curtailment in all its branches.

We are glad that the Bible Society is ready to prosecute vigorously Bible distribution in all our field. Whatever may be the arrangements between our two Societies, you may be assured that the missionaries will always be ready to do all in their power for the circulation of the Scriptures among all nationalities and classes in our field.

The effort to place such work and responsibility for it in the hands of native agents, as fast as the right men can be found and trained, commends itself to our judgment. Our colporteurs are choice men of earnest Christian spirit. The new Bible depository, opened in this city last year, is an agency which we hope will prove helpful to the work in many respects. Mr. Bowen is well pleased with its location and appearance.

The sales in our Mission last year have been up to the average of recent years, and in some fields have advanced a little. Financial stringency, increased by the general drouth last summer, has told upon all branches of such work.

We rejoice that the pocket edition of the Bulgarian Bible, which your Society is preparing, is so nearly ready for circulation. Many are waiting impatiently for it. It will advance in a marked degree the distribution in Bulgaria the coming year.

In behalf of the Mission, yours very truly,

GEORGE D. MARSH.

## LETTER FROM THE NORTH CHINA MISSION.

PEKING, April 8, 1891.

*To the Secretaries of the American Bible Society:*

It is a pleasant duty laid upon me by the North China Mission of the American Board to express once more our appreciation of the work of your Society and gratitude for the favors shown us. Your grand Society has given us the weapons of our warfare. It has responded to all appeals for help. The results of the

Shanghai Conference have long been before you, and ere this you know of the designed Union Version, the production of which, we trust, will relieve you of much miscellaneous printing, and of books for which there is little or no demand. The unfortunate feature of the project is that it fails to secure the services and co-operation of Dr. Griffith John, a trained translator, preacher, and sinologue. Such an enterprise should enlist all there is of talent and experience in the missionary body.

As your Society has already its recognized Agents in this part of the empire, our Mission has employed few colporteurs during the past year. One would suppose that the constant working of this field would tend to diminish the demand for books, but the encouraging feature is that just in the places most cultivated the best sales are made. It is not uncommon to receive requests for books, the names being given, as you pass along the streets, and a regular, though small, sale is made to non-Christians at the depository. We think Dr. Wheeler has been wise in sending a foreign agent, Mr. T. Gattrell, to this part of the empire and locating his headquarters in Peking. Peking is a large city, thousands of whose inhabitants do not even know of the existence of the Bible or of Christianity. The self-sufficiency of the rich Manchus, and the vicious ways of the poorer classes, indispose them for listening to the truth. Our chapels have nearly as many hearers from non-residents as from the citizens themselves.

We regret that we have so few instances to record of men moved to a new life by the reading of the Bible alone. But this, to our mind, signifies very little as to the real work that is going on around us and forging ahead at a rapid pace. It is safe to say that the Bible is more carefully studied by the native church than ever before. The missionaries in Shantung, following the lead of the well-known Dr. Nevius, confine themselves for a time, in their preaching or teaching, to a single gospel or epistle, and work at that till it is, comparatively speaking, comprehended by all. This plan has many things in its favor. If carried out persistently, it might do much to answer the criticism that the Bible is uninteresting to the Chinese.

As well-informed native Christians are developed, (a matter largely of time), we expect increased influence and power to flow from Bible study and distribution. Every year brings us nearer to this consummation. We begin to realize that it is one thing to instruct our converts in Bible terminology so that they are fluent in the use of sacred words, and quite another thing for them to grow into a comprehension of the full import of those words.

Any special statistics of work in this region will come to you through the regular channels of your Agency in North China.

Praying for the greatest prosperity to attend the work of your noble Society, I remain faithfully yours,  
WILLIAM S. AMENT.

### A BIBLE BUT NO PICTURES.

At Haboosi, a village on the Harpoot plain, in Eastern Turkey, I went by invitation of some influential men into the Old Armenian Church, which had been recently erected. I remarked upon the absence

of pictures. They told me that when they were about to enter their new building they collected the pictures they had formerly used, and cremated them in front of the new edifice as a sacrifice to the truth. Upon this church altar, in connection with the various ritualistic books of the church, all of them in the ancient language which the people do not understand, I found a well-used pulpit edition of the Modern Armenian Bible, which is published by the American Bible Society. I was astonished at this, for the Bible in the language of the people has from the first been called a Protestant book, and over this much of the heat of contest has been waged. I was informed that every Sunday noon this Bible is read to a large audience in the church, and explained as well as the reader knows how. A man who would call the Modern Bible a Protestant book, would be a curiosity now.—*Rev. J. L. Barton, in the Missionary Herald.*

REV. W. G. LAWES, at the late anniversary of the British and Foreign Bible Society, said that at a missionary meeting in New Guinea, held a few months ago, one of the speakers picked up a spear, and said: "This used to be our constant companion; we dared not go to our gardens without it; we took it in our canoes; we carried it in our journeys; we slept with it by our side, and took our meals with it close at hand; but," said he, holding up a copy of the gospel, "we can now sleep safely because of this; this book has brought us peace and protection, and we no longer require the spear."—*The Missionary Herald.*

### PERVASIVE POWER OF THE TRUTH.

Incidents are continually coming to light showing that the gospel is reaching and saving some who are not known to missionaries. Two items of this kind have recently fallen under our notice. One is of a Burman, fifty-seven years of age, who suddenly appeared at the station. Though wholly unknown to any one connected with the Mission, he announced that he believed the Christian religion and worshipped and prayed to God. When asked to kneel down and pray he complied, praying so reverently and fervently that the missionary, much amazed, asked him who had taught him to pray. The man answered that he had one heard a street preacher, and received from him a tract, and that ever since then, though entirely alone, he had been living a life of prayer and faith in Christ.

A missionary of the London Society reports that, being detained by rain while on a tour, two of the preachers went, accidentally, as we are wont to say, to a village two or three miles from the camp, and found several people, wholly unknown to any of the Mission, who had in some way learned of Christ, and were maintaining a Christian profession. The head man of the village begged the missionary to receive the whole of their people as adherents, and to send for a teacher. Such is the leavening power of the gospel.—*The Missionary Herald.*

### THE BIBLE A CHURCH BOOK IN JAPAN.

Bishop Hare, of the Protestant Episcopal Church, now on an official visit to Japan, sends to the *Spirit of Missions* notes of what he is observing there. On

the 22d of April last he had an appointment at Wakayama, a town of 54,000 inhabitants. He says:

The little church at Wakayama stands on an historic site. It occupies a part of the ground of a Buddhist temple, and the place where formerly stood a prison for the safe-keeping of native Christians brought to this town from another part of Japan in the days of persecution twenty years ago. One of the native officers of the church, with whom I conferred after service, had been one of the heathen guards of these Christian sufferers.

The services were especially hearty and inspiring, the responses arising as from a well-drilled host. Fourteen adults were confirmed, and about thirty drew near to receive the holy communion. An excellent native Bible woman is at work here, and her labors, supplementing those of the catechist, have given people generally a readiness in using the Bible which I never saw excelled. I no sooner made a reference to a text of Scripture than at least half the congregation turned over the pages of their Bibles and found it. I noticed this admirable habit in most of the congregations. Can you imagine a sight more pathetic or more hopeful than a little group of native Christians, gathered in a little chapel, Bible in hand, in the midst of more than 50,000 heathens?

#### BIBLE TRANSLATION IN THE SANTALI DIALECT IN INDIA.

Santali possesses no literature, and therefore can appeal to no standard except that which can be caught by listening to the way in which the majority of the Santals express themselves. Hence there is much room for difference of opinion, and this renders it almost impossible to say that such and such an idiom is grammatically right or wrong.

Sometimes, too, the very language of a people is so poor that it cannot express the higher truths of Christianity. At other times words which have confined meanings have to be used, and Christian ideas have to be added to them. When we sought to find a word for "peace" we sought in vain. We could find a word meaning "still," *i. e.*, not in motion, and we had a word meaning "ease," but we felt that neither of these would do to express the "peace of God which passeth all understanding." So we had to form a compound word, *suluk-nirai*, "suluk," peace in the sense of there being no quarreling, and "nirai," meaning satisfaction, ease; thus we speak of peace as meaning the satisfaction arising out of being made at-one-with-God.

Again, some of the very simplest things in English occasioned us the greatest difficulty in Santali. Such words as "we," "us," "they," seem so simple, but Santali has two or more terms to express these words. In other words, Santali is a far richer language in this respect than the English, in that the Santals always define more clearly what they mean, whereas the English is often obscure. "They feared as they entered into the cloud," may mean, "The apostles feared as they themselves entered into the cloud;" or it may mean, "The apostles feared as they, the others, Jesus, Moses, and Elias, entered into the cloud." In Santali we cannot be indefinite, we must put one or the other. "They themselves"

would be "ako," "they the others" would be "onko."

I remember that we had a very long discussion during one of our translation meetings as to how to translate "Lord, it is good for us to be here." In Santali there are two words for "us," "abo," which includes the person spoken to, and "ale," which excludes the person addressed. Supposing I were addressing a congregation of Christian Santals I could say, "My brethren, *we* are sons of God," I should then use the word "abo;" but on the other hand were I to say, "My brethren, we are Englishmen," I should use "ale," because the people addressed would thereby understand that the word "we" in that case did not include them. The question arose as to which word should be used in translating, "It is good for *us* to be here." Did the disciples mean that not only for themselves it was good to be there but that also it was good for Jesus to be there? We cannot make it indefinite in Santali; we must use one or the other. In the first translation three were in favor of "abo," and two thought that "ale" should be used. In the next revised edition "ale" was considered the proper term by the majority, and as such was adopted. It would be a most interesting study to take an epistle, and mark all the instances of "we" and "us" as either "abo" or "ale." My impression is that not two persons would agree in all cases.—*F. T. Cole, in the Bible Society Reporter.*

#### DOMESTIC DEPARTMENT.

##### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

GEORGIA.—The anniversary of the Wilkes County Bible Society was held Sunday night, June 6th, in the Presbyterian Church, Washington. There were addresses by Rev. J. D. A. Brown of the Presbyterian Church, Rev. H. S. Bradley of the Methodist Church, and the District Superintendent.

On the second Sunday I preached in the morning at Tennille, where I assisted the people of that community in organizing a branch of the Washington County Bible Society. At night I delivered an address at Bartow, and organized a branch of the Jefferson County Bible Society, and raised some money to establish a depository. This society has been quite active of late, in less than two months having raised \$150 and organized two branches.

The fourth Sunday, in the morning, I preached at Cartersville. At night I attended the anniversary of the Bartow County Bible Society. Notwithstanding the heat of the weather there was a good congregation in attendance, and considerable interest manifested.

ILLINOIS.—The auxiliaries reporting for June are four, to wit: Kendall, Madison, South De Kalb, and Washington Counties.

Kendall County pursues the even tenor of its way, keeping the field well worked up and supplied, and makes a donation of fifty dollars to the Parent Society this year.

South De Kalb County Auxiliary is very active and

efficient. Thanks to its wide-awake officers and agents, it makes its usual good record this year, and donates \$150 to the American Bible Society. In addition to this, it is proposed to make a jubilee donation of \$100 to the Parent Society, as a special memorial offering.

IOWA.—During the month I attended three ecclesiastical gatherings, besides the State Sunday School Convention and two county Sunday school conventions. At each of these gatherings, I was granted an opportunity to present the Bible cause, which, it seemed, was well received by all.

The children are very much interested in their "Bible Day," wherever it is held; and, considering their means, they contribute well.

LOUISIANA AND MISSISSIPPI.—During the month I visited and presented the Bible cause at the following places, to wit: Daleville, Lockhart, Lexington, Barton, and Hickory. In addition to this I addressed several Sunday schools, visited the officers of three auxiliary Bible societies for the purpose of trying to get them to take hold of the Sunday school feature of the Bible work, and attended two ecclesiastical meetings. I was received very cordially by these two bodies, and they expressed very high appreciation of the American Bible Society and its work.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—The first Sunday of June I was at Alexandria. In the morning I spoke in the Norwegian Lutheran Church, and in the evening the annual meeting of the Douglas County Bible Society was held in the Swedish Baptist Church. The Methodist Episcopal and Congregational Churches gave up their services to attend. The pastors and your District Superintendent took part in the meeting, which was well attended. Two other societies were visited the same week.

NEW JERSEY AND DELAWARE.—The month of June has been filled with work. I have been absent from home 22 days, travelled on official duties 1,608 miles, delivered 20 sermons and addresses, and attended the annual meetings of seven county Bible societies.

The Monmouth County auxiliary, besides attending to usual demands, has granted about 200 Bibles to the sufferers by the great fire at Seabright, N. J.

The Atlantic County Bible Society held its annual meeting at Pleasantville, N. J., June 2d, and it was said to have been the best for many years.

On June 3d I addressed the Princeton auxiliary at its anniversary, and found the society there in charge of intelligent and efficient officers, and good work being accomplished.

On June 4th the annual meeting of the Mercer County Bible Society was held in Trenton. A sermon of unusual power was delivered by the Rev. J. E. Smith, D. D., pastor of the State Street Methodist Episcopal Church, Trenton. Your Superintendent and others delivered addresses, and the meeting was full of interest.

Morris County Bible Society held its seventy-fourth anniversary at Millington, N. J., June 9th. It was an occasion of great interest. Plans were made to celebrate its seventy-fifth anniversary next year, and a committee appointed to arrange for meetings in every township, preparatory to that occasion.

The annual meeting for Burlington County was held at Pemberton, June 10th, and a good interest was manifested, and plans made for a resupply of the county by voluntary effort.

Sussex County anniversary was held at Lafayette, N. J., June 17th. The attendance was large, and the entire occasion sustained the reputation of Sussex County for first-class Bible meetings. The seventy-fifth anniversary will be held next year at Newton, and all indications point to a memorable meeting.

Sabbath, June 21st, was spent at Salem, N. J., at the Presbyterian and Broadway Methodist Episcopal Churches. The congregations were not large on account of the storm, but we had interesting services.

The seventy-sixth annual meeting of the Cumberland County Bible Society was held at Shiloh, N. J., June 24th. The church was thronged with the lovers of God's word, and all the exercises were interesting. We have no better officers or loyal workers in any part of my field than in this time-honored society.

NEW YORK.—Much of the month has been given to the visitation of Bible committees and individuals in various parts of the State, with a view to increase their interest in Bible work. These visitations will, we think, be productive of good. Among the local societies visited were several of the Welsh auxiliaries, which, in the main, are well officered and doing good work.

One society, composed of two feeble churches, has contributed about \$5,000 to the Bible cause during the last thirty-five years, this being an average of \$140 each year from these two little churches.

The last report from Jefferson County shows that the agent, Rev. E. A. Minch, has completed the canvass of that county, which he commenced in July last. A summary of that canvass is as follows: Calls made, 10,855; population visited, 43,420; families found destitute, 883 (one family in twelve); supplied, 704; by sale, 63; by gift, 641; individuals (not children) found destitute, 251; supplied by gift or sale, 211. Miles travelled in the service of the society, 3,375; sermons and addresses, 107; Scriptures sold, 1,623; given, 1,262. Total, 2,885. (Four sales to three gifts, to destitute or otherwise. One book parted with at every fourth call.)

OHIO.—The Franklin Female Bible Society sends in its report, and manifests interest in the children's supply, upon which it has entered.

Perrysburgh Bible Society's report shows a fair interest. Since its report was made it has had its field well canvassed. The work of children's supply was looked after in this canvass.

I attended the anniversary of the Geauga County auxiliary, which was held in Burton, Sabbath evening, June 7th. The meeting was well attended and interesting.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—The first ten days of the month were devoted to finishing up the work in Utah. I spent several days at the Utah Mission Conference of the Methodist Episcopal Church, which convened at Ogden on the 3d. By invitation of Bishop Andrews I addressed the conference on the Bible cause. Favorable resolutions on the Bible cause were adopted by the conference.

On Tuesday evening, the 9th, the annual meeting of the Salt Lake Bible Society was held at the rooms of the Young Men's Christian Association, in Salt Lake City. This society has made quite an advance both in sales and collections during the year. The Bible work in Utah moves slowly, but the outlook for the future is very hopeful.

The annual meeting of the Idaho Bible Society was held on the evening of June 21st, at the Methodist Episcopal Church in Boise City, all the Protestant Churches in the city joining in the service. The annual address was delivered by your District Superintendent. The attendance was large and the interest good.

## MISCELLANEOUS.

### IN DEBT TO THE BIBLE SOCIETY.

At a recent anniversary meeting in Great Britain one of the speakers told the audience that every subscriber of £10 to any missionary society became thereby a debtor of at least £1 to the Bible society, which provides the Scriptures for the missionaries. Were this debt recognized, and if every debtor gave a tithe of his contributions for missionary work to the society which provides the ammunition needed by the advancing host of the Lord's army, the work of the society might be greatly extended, and there would be no lack of funds to meet all emergencies.

### FRANK, HARRY, TOM, AND NED.

"Mamma, I get puzzled over the Bible as often as I study. The deeper I go the worse it gets—I mean, the more puzzled I get."

The speaker was Harry Marston, a bright youth of fourteen, who never passed over anything without understanding it. Mamma paused from her sewing as Harry went on with characteristic dash:

"Matthew and Mark do seem to contradict each other, and I am not quite certain that Luke and John are in perfect accord. Set things in order for me, will you not, mother dearest?" And Harry's flushed but earnest face gazed eagerly into Mrs. Marston's.

"Certainly, my son, to the best of my ability—at another time. Your mind is tired from over-work. Ned is calling to you now, and I saw Frank and Tom Rosser entering the gate a moment ago."

Harry was off like a flash of lightning. In a few moments he returned with Ned and the visitors at his heels.

"Mamma, please may we go to Folly Dam Bridge, and fish all the morning? We——"

"Please!" "Please!" "Please!" broke in three voices.

"On one condition only," answered Mrs. Marston, "and this condition has four strings to it. Four boys must be at home to a three-o'clock dinner, after which each one must write me a description of the morning's frolic from the time of setting out until the return."

The boys' faces clouded a little, as though they did not enjoy the conditions, until Mrs. Marston added:

"I do not want a dull 'composition,' but a natural,

happy recital of what I hope will be a very happy time."

Off they went, joyous because innocent, glad because free. Three o'clock found the quartette at home, and a little later they were doing justice to the finny demonstration that the morning's work had not been in vain. After dinner Mrs. Marston brought out four pencil tablets, and after enjoining perfect silence the work began. In due time the four youthful scribes made creditable returns. Frank Rosser was a born painter, so naturally he drew a vivid picture of scenic surroundings. Harry dashed along, describing accurately, but in rapid succession, the morning's doings. Tom was careful and precise, telling many little things omitted by the others. Ned was meditative, and while he related facts he drew moral lessons as he passed along.

"All together," said Mrs. Marston, approvingly, "they make a charming, and I doubt not perfect, narration. The facts are the same, but how different is each sketch! You, Harry, say that as you were crossing the bridge Tom fell down, while Tom avers that he and Ned fell across the bridge. Which is correct? One must be wrong."

"Oh, no, mamma! Both are right. We were crossing and the boys fell on the last plank. I didn't see Ned fall."

"And," pursued Mrs. Marston, "Frank says you were all standing at Farmer Gray's gate, while Ned distinctly affirms that you were sitting under a tree in his yard. How about this grave error? One must be entirely wrong."

"Not a bit of it, mother mine!" replied Harry. "Both are facts. The tree is exactly at the gate."

"That being so," continued Mrs. Marston, "then I will draw a helpful lesson for you from to-day's pleasure. I think the supposed discrepancies in the gospel narratives may be disposed of in much the same way to oft-time weary puzzlers."

The appearance of Bridget called Mrs. Marston's attention to domestic matters, and the boys went to batting balls. That night, as the brothers clung to mamma for the good-night kisses, Harry asked:

"Little mother, didn't you make us write those pen-sketches in order to illustrate the real harmony of the Gospels?"

"Yes, my son. Don't you think it was a good way?"

"A very good way; and I know I shall never forget it."

"Nor I," put in Ned. "Tom and Frank said it made things seem new to them, and they are going to tell it at home to-night."

"I hope they will," said Harry; "for old Mr. Rosser is always harping on the contradictions of the Bible."—*Sunday School Times*.

### SOMETHING FOR ALL.

The Bible is a book for the race. It is a book for all times, for all nations, and for all classes. It is alike for Jews and Gentiles, for the rich and the poor, for the learned and the unlearned. Whoever may read it with a teachable disposition, will read it with the conviction that its Author is, by means of it, speaking to himself.

And the Bible is not only a book for all, but for

all in all circumstances. Our circumstances change. They are no two days precisely the same. In the course of a year they may widely differ. The providences of God bring to pass great changes regarding us, prosperous or adverse. But whatever these changes may be, there is something in the Bible that is suited to our condition. We there read of those who have been in like circumstances, and of their experiences in them; or, we meet with promises adapted to our case. They are as well suited to our condition as though their Author had foreseen it, and had caused them to be written for our special benefit. And who can say that it was not indeed so?

There is another interesting fact in regard to the Scriptures, and that is, that it is a common experience with those that are accustomed to read them, that oftentimes when they have been in special need some special portion of the word of God just suited to their condition has been brought to their notice. Sometimes it has come in their way in their regular course of reading. The Scripture for the day has proved just the Scripture that they most needed. Or, it has come to pass in a seemingly casual manner. They have opened the Bible with no definite passage in view, but the chapter that they were led to read proved to them a word in season—the very word most suited to their condition. The writer well remembers such instances in his own experience, and doubtless also does the reader.

Now, in view of these two facts, viz.: that the Bible is suited to the condition of all in all their needs, and that in times of need special portions of it are so often brought to their notice—we infer two things: First, that a Being who is acquainted with all our needs must have been the author of this book, and, second, that the Holy Spirit often brings special portions of it to our attention. Unbelievers may doubt and cavil, but it is not in their power to shake the faith of the humble child of God in the inspiration of his word.—“*Clericus*,” in the *New York Observer*.

#### THE BIBLE FROM A POET'S STANDPOINT.

Joaquin Miller is more of a poet than a philosopher or theologian, and his opinion of the Bible from the poetic standpoint will carry more weight than if he looked at it from the usual view-point. Here is what he says in a recent magazine:

“‘And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.’ How many paragraphs, pages, books, would a modern author devote to telling this? Mark you, I am looking at this in quite a worldly way. It is the boast of too many of us that these words are, to our thinking, entirely the work of a man. As for myself, I can only say, ‘If so, O for another such man!’ The present view was required to address the Jews in their synagogue here recently on the subject of poetry. He searched for poetry in many pages, waded through modern books, and kept going back, back, back, till the very fountain head was reached. And here, and here only, in his humble opinion, did he find poetry in all its largeness and splendor of thought and utterance.

“Were I to undertake to write down the alphabet—the very first lesson in the appreciation—of poetry, I should begin with the first lesson given to man at his birth. I should begin with the first lesson of God, the very first: ‘And God said, Let there be light: and there was light.’”—*Northwestern Christian Advocate*.

#### BREAD UPON THE WATERS.

The following translation of a letter, recently received in Chicago from a German, explains itself:

GRAFTON, Ozaukee Co., Wis.

DEAR SIR:—I feel my end near. Herewith one hundred dollars in payment for a Testament received by me during the late war, while in the picket line.

JOHN HACHMANN.

LOSS, GAIN.—When the Emperor Valens sent couriers to Eusebius to draw him over by fair words and huge promises, “Ah, sirs,” said he to the messengers, “these speeches are fit to catch children, but we who are taught by Holy Scripture are ready to suffer a thousand deaths rather than suffer one tittle of the Bible to be altered.” When after this the emperor threatened to confiscate his property, banish, and even kill him, Eusebius replied: “He needs not fear confiscation who has nothing to lose; nor banishment to whom heaven only is his country; nor torments when his body will be dashed with one blow; nor death, which is the only way to set him at liberty from sin and sorrow.”

## BIBLE SOCIETY RECORD.

NEW YORK, AUGUST 20, 1891.

#### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, August 6th, 1891, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

The devotional services were conducted by the Rev. Frank Russell, D. D.

Announcement was made of the decease of the Hon. Paul Dillingham, of Vermont, one of the Vice-Presidents of the Society, and a memorial minute was adopted by the Board.

The committee appointed to prepare a minute concerning Robert Lewis, Esq., one of the Managers, whose death was announced at the meeting in July, presented their report, which was adopted.

The Rev. Frank Russell, D.D., who represented this Society at the recent anniversary of the British and Foreign Bible Society, in London, reported that he had received the most cordial welcome; and he also gave an interesting account of the action of the recent meeting of the Evangelical Alliance held in Florence, concerning the imprisonment of the Rev. Francis Penzotti, the Society's Agent in Peru.

Upon recommendation of the Committee on Distribution, grants of Bibles, Testaments, and Portions, to the value of about \$1,555, were made for distribution and sale in the United States, in South America, and in Africa.

The issues from the Bible House in the month of July were 78,372 copies; issues since April 1st, 320,116 copies.

HON. PAUL DILLINGHAM.

The Hon. Paul Dillingham, ex-governor of the State of Vermont, died on July 26th, 1891, in the ninety-second year of his age, at Waterbury, where he had resided since his early boyhood.

He was chosen a Vice-President of the American Bible Society in June, 1871. Long before his connection with this Society his reverent love for the Holy Scriptures and his deep interest in their circulation had been manifested in many ways, especially by several years of honorable and efficient service as president of the Vermont Bible Society.

As a member of the bar he was distinguished for wisdom in counsel, persuasiveness in address, and the most sterling integrity. He was for two terms a member of the National House of Representatives. In 1865 he was elected governor of Vermont, having previously served as lieutenant-governor and as a member of both houses of its legislature.

In early life he gave his heart to Christ, and never wavered in his devotion to his cause. The marked simplicity of his Christian trust gave a great charm to his character, and essentially augmented his influence in positions of public duty, in all departments of church work, and in the domestic circle. In the words of another, "His was a beautiful old age, and he passed away blessed of all who knew him."

It is directed that this minute be placed upon the records of the Board and published in the *Bible Society Record*, and that a copy thereof be forwarded to the family of the deceased.

MR. ROBERT LEWIS.

The Board of Managers are called upon to record the departure from this life, on the 15th day of June last, of their esteemed friend and associate, Mr. Robert Lewis.

Mr. Lewis, who was a member of the Welsh Calvinistic Methodist Church, was elected a Manager of the Society in 1888, and was at once placed upon the Auditing Committee. In 1890 he was also chosen a member of the Committee on Publication. He brought to these duties a clear conviction of their importance, and a deep impression that to be thus identified with the great work committed to this Society was a high privilege. While taking no active part in the discussions of the Board, he carefully and wisely weighed every question and rejoiced in every movement looking to the enlargement of the Society's

work. The Managers place this minute on their records, with the direction that a copy thereof be sent to the family of Mr. Lewis and published in the *Bible Society Record*.

Deceased Directors.

Rev. J. McGoffin MacAuley, D.D., Newark, N. J.  
Rev. Goyñ Talmage, D.D., Somerville, N. J.  
Rev. Moses L. Scudder, D.D., Washington, D. C.  
James W. Eaton, Albany, N. Y.

Deceased Members.

Hon. Paul Dillingham, Vice-President, Waterbury, Vt.  
Rev. Daniel P. Kidder, D.D., LL.D., Evanston, Ill.  
Rev. E. D. Junkin, D.D., Houston, Texas.  
Rev. Robert Fox, Troy, N. Y.  
Rev. Garret L. Roof, D.D., Troy, N. Y.  
David P. Hooper, Sandusky, N. Y.  
Dea. G. L. Butler, Bradford, Vt.  
Mrs. Elbert Osborn, Ocean Grove, N. J.  
Rev. Elijah H. Gammon, Batavia, Ill.  
Rev. Joseph Eames, Blue Island, Ill.  
Rev. Edward L. Jones, Barneveld, Wis.  
Mrs. Nelson Bailey, San Mateo, Fla.  
Mrs. Peter Niver, Bethlehem, N. Y.  
Jeremiah De Graff, Amsterdam, N. Y.  
Gerritt H. Chaffee, Wethersfield, Ct.  
Henry Carhart, Guilderland, N. Y.  
Mrs. L. M. Stillman, Valley Falls, N. Y.  
Isaac D. Stelle, Stelton, N. J.

Summary of District Superintendents' Reports for the month of June, 1891.

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	160
Anniversaries attended.....	52
New Societies and Committees formed.....	6
Sermons and Addresses delivered for the Bible cause	229
Letters sent.....	2,611
Miles travelled on official duty.....	27,367
Donations and subscriptions secured for Bible cause	\$1,816 13

Summary of Bible Distribution in June, by 35 Colporteurs and 23 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	618	506
Miles travelled.....	7,726	5,255
Families visited by them.....	11,673	18,357
Families found without a copy of Scriptures	1,703	1,552
Families supplied by sale or gift.....	1,087	971
Destitute individuals supplied in addition.	482	496
Number of books sold.....	3,839	2,115
Value of books sold.....	\$1,278 80	\$1,115 22
Number of books distributed gratuitously.	923	1,078
Value of books distributed gratuitously...	\$215 42	\$227 40
Contributions received.....	107 61	1,001 09
Salary and expenses of.....	1,044 90	1,485 33

Summary of 60 Annual Reports of Auxiliary Societies, received in July, 1891.

Receipts from sales in twelve months.....	\$3,366 94
Receipts from collections and donations.....	1,571 50
Paid American Bible Society on book account.....	2,868 90
Paid American Bible Society on donation account..	380 41
Expended on their own fields.....	962 15
Value of books donated.....	323 27
Value of stock on hand at date.....	4,639 96
No. of these auxiliaries reporting general operations	11
Collecting and distributing Agents employed.....	11
Families visited by them.....	7,277
Families found destitute.....	865
Destitute families supplied.....	785
Destitute individuals supplied in addition.....	569
Sabbath and other schools supplied.....	5

## RECEIPTS IN JULY, 1891.

## LEGACIES.

Butler, Benjamin F., late of New York.....	\$12 49
Harvey, Mary, late of Dunlap, Ill.....	260 00
Henry, Samuel, late of Medina Co., Ohio.....	200 00
Look, Roselia S., late of Chautauqua, N. Y.....	1,700 00
Plumer, Francis, late of Rochester, N. H.....	1,000 00
Voorhis, Ann, late of New York.....	12,293 66
Wood, Phebe A., late of Dover, N. J.....	1,000 00
	\$16,352 15

## CHURCH COLLECTIONS.

## ARKANSAS.

Fayetteville, Meth. Ep. Ch. South.....	\$18 30
Marianna, Meth. Ep. Ch. South.....	6 45
" Pres. Ch.....	13 25
Newport, Meth. Ep. Ch. South.....	1 00
Tuckerman, Meth. Ep. Ch. South.....	6 05

## CALIFORNIA.

East Los Angeles, Meth. Ep. Ch.....	10 00
Oakland, First Meth. Ep. Ch.....	23 75
Petaluma, First Pres. Ch. S. S.....	2 05

## COLORADO.

Colorado Conference, Meth. Ep. Ch.....	76 00
Denver, Morrison Memorial Meth. Ep. Ch. South and S. S.....	20 00
Pueblo, Meth. Ep. Ch.....	6 00

## CONNECTICUT.

Cheshire, Cong. Ch.....	17 00
Newton, Meth. Ep. Ch.....	2 50
North Wilton, Meth. Ep. Ch.....	5 00
New London, First Cong. Ch.....	6 88
Preston City, Cong. Ch. and Society.....	8 00

## DELAWARE.

Delaware Conference, Meth. Ep. Ch.....	39 00
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## GEORGIA.

South Cuthbert, Meth. Ep. Ch. South.....	6 15
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## ILLINOIS.

Evanston, First Pres. Ch.....	30 95
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## IOWA.

Bedford, Pres. Ch.....	10 00
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## KENTUCKY.

Sunday School Collections.....	9 93
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## MINNESOTA.

Alexandria, Norwegian Luth. Ch.....	2 80
" Swedish ".....	2 55
Hutchinson, Danish ".....	1 85
" " Meth. Ep. Ch.....	2 08
" " Evang. Association.....	1 90
" " Salem Evang. Assoc'n.....	2 14
" " Meth. Ep. Ch.....	3 92

## MISSISSIPPI.

Byram, Meth. Ep. Ch.....	3 10
Gallman, Meth. Ep. Ch.....	2 90
Greenville, Churches.....	66 75
Hazlehurst, Pres. & Meth. Churches.....	45 25
Minter City, Meth. Ep. Ch.....	20 05
Terry, Meth. Ep. Ch.....	8 75

## MISSOURI.

Avenue City, German S. S.....	8 30
Big Creek, Pres. Ch.....	1 85
Duddeville, Sunday School.....	1 30
Jefferson City, Churches.....	21 21
Kennet, Churches.....	5 75
Moberly, Meth. Ep. Ch. South & S. S.....	10 50
" Pres. Ch.....	2 30
Potosi, Churches.....	30 00
St. Clair, Churches.....	6 55
Webster Groves, Pres. Ch. & S. S.....	24 02

## NEBRASKA.

Abion, Meth. Ep. S. S.....	\$4 00
" Cong. S. S.....	3 92
Ashland, Church of the Disciples.....	2 37
Brownville, Meth. Ep. Ch.....	2 00
Norfolk, Cong. Ch.....	13 28
" Cong. Sunday School.....	1 25
" Meth. Ep. Ch.....	3 00
Norfolk Junction, Mission S. S.....	1 05
Wahoo, Cong. S. S.....	1 50

## NEW JERSEY.

Glassboro, Meth. Ep. Ch.....	22 00
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## NEW YORK.

Brooklyn, North Fifth St. M. E. Ch.....	4 00
Port Chester, Meth. Ep. Ch.....	11 00
Phelps, First Pres. Ch.....	20 58

## NORTH CAROLINA.

Collection, Meth. Ep. Church South, through V. N. Sharpe.....	4 62
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## OHIO.

Bloomingsburg, Pres. Ch.....	8 50
Dalton, Meth. Ep. Ch.....	5 00
Hubbard, Meth. Ep. Ch.....	3 00
Richmond, Meth. Ep. Ch.....	5 00

## PENNSYLVANIA.

Burgettstown, Pres. Ch.....	19 10
Custer City, Meth. Ep. Ch.....	6 80
Mansfield, Meth. Ep. Ch.....	3 00
Salona & Lamar, Meth. Ep. Chs.....	4 00

## TENNESSEE.

South Bristol, Mary St. Meth. Ep. Ch. South.....	2 90
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## TEXAS.

Calvert, Meth. Ep. Ch. South.....	11 60
Marshall, Meth. Ep. Ch. South & S. S.....	19 85
Waelder, Meth. Ep. Ch. South & S. S.....	5 00

## VIRGINIA.

Lee Mont, Meth. Ep. Ch.....	2 00
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## WEST VIRGINIA.

Elm Grove, Pres. Ch.....	22 00
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## WISCONSIN.

Sparta, Meth. Ep. Ch.....	5 25
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## WYOMING.

Wyoming Mission Conference.....	2 00
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## FOREIGN LANDS.

Germany—Mission Meth. Ep. Church.....	99 20
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## GIFTS FROM INDIVIDUALS.

Anderson, T. D., Baltimore, Md.....	\$300 00
Atwater, Mrs. L. B., Windham, N. Y.....	2 00
A Friend, Princeton, Ill.....	5 00
Cone, Mrs. Catharine, Boston, Mass.....	30 00
Collection by Children, Grundy Centre, Iowa.....	2 65
Collection by Children, Sac City, Iowa.....	8 09
" " Dunlap, ".....	2 50
" " Colporteurs.....	107 61
"C. S. G." First Pres. Ch., Trenton, N. J.....	530 00
Coleman, John, Grass Valley, Cal.....	10 00
Davies, Mrs. Annie T., Harrodsburg, Ky.....	1 10
Fearing, Mrs. Maria, South Weymouth, Mass.....	1 00
Hubburt, Mrs. H. J., Spring Bay, Ill.....	1 00
Harris, Young L. G., Athens, Ga.....	160 00
Murch, E. M., Marine Mills, Minn.....	50
Phelps, E. P., Monmouth, Ill.....	5 00
Park, Mrs. Lucy, Elkader, Iowa.....	1 00
Reid, Frank C., Council Grove, Ks.....	5 00
Sayre, Brooks, Summit, N. J.....	10 00
Wheeler, Arthur D., Chicago, Ill.....	2 00
Walker, Robert, Clinton, Ill.....	15 00
Young People's Society of Christian Endeavor, Greenwood, Mo.....	6 45

\$1,045 90

## AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Auburn Bible Com., Ala.....	\$3 05	
Alameda & Contra Costa, Cal.....		\$15 00
Athens, Ga.....		21 10
Allen Co., Ind.....		68 79
Allamakee Co., Ia.....	18 77	12 50
Atchison Co., Ks.....		6 43
Albion, Mich.....		4 84
Atlantic Co., N. J.....		20 00
Abbeville Co. (by Ninety-six Branch), S. C.....		15 00
Abbeville Co., S. C.....		50 00
Alderson & North Alderson, W. Va.....	8 25	12 59
Ashland Co., Wis.....		59 69
Beebe and Vicinity, Ark.....		9 70
Benton Co., Ark.....		32 63
Burke Co., Ga.....		23 82
Brooks Co., Ga.....		4 70
Barnesville, Ga.....		8 86
Bartow Co., Ga.....	25 00	35 89
Boone Co., Ill.....		4 23
Bay Co., Mich.....		100 00
Becker Co., Minn.....		29 22
Boone Co., Neb.....	5 00	20 97
Burt Co., Neb.....		16 87
Burlington Co., N. J.....	100 00	
Broome Co., N. Y.....		38 34
Berkeley Co., W. Va.....		27 81
Bay Co., Wis.....		15 38
Brown Co., Wis.....		41 33
Central, Ala.....		3 55
Columbia, Ala.....		50
Cotton Plant, Ark.....		6 67
Central, Cal.....		14 45
California.....		1,000 00
Colfax Co., Ill.....		25 65
Carroll Co., Ill.....		20 00
Cass Co., Ill.....		15 15
Carroll Co., Ia.....		21 34
Cheyenne Co., Ks.....		1 10
Carlisle & Nicholas Co., Ky.....	147 67	
Cole Co., Mo.....		1 50
Colfax Co., Neb.....		20 00
Cortland Co., N. Y.....		4 00
Chenango Co., N. Y.....		27 00
Clinton Co., N. Y.....		24 04
Craven Co., N. C.....		23 00
Cincinnati Young Men's, Ohio.....		83 79
Clinton Co., Ohio.....		40 00
Chester Co., S. C.....	32 19	50 00
Charleston, S. C.....	200 00	
Clintonville Bible Committee, Wis.....		21 90
Deep River, Ct.....		2 24
Dunlap and Vicinity, Ia.....		10 90
Delaware Co., Ia.....		40 00
De Kalb Co. ("A Jubilee Donation" on the occasion of its 50th Anniversary), Ill.....	100 00	
Douglas Co., Ks.....		11 00
Doniphan Co., Ks.....		25 00
Dowagiac, Mich.....		62 89
Douglas Co., Minn.....		56 37
Douglas Co., Neb.....		25 00
Dutchess Co., N. Y.....		5 63
Delaware Co., N. Y.....		5 00
Delphos and Vicinity, Ohio.....		57 69
Escambia Co., Ala.....		15 24
Elgin, Ill.....		60 00
Elkhart and Vicinity, Ind.....		124 09
Essex Co., N. Y.....		31 00
Ennis Bible Committee, Tex.....		10 00
Ford Co., Ill.....		45 44
Fulton Co., Ind.....		6 65
Franklin Co., Mo.....		9 45
Fairfield & Vicinity, Neb.....		10 00
Freedom Welsh, N. Y.....		2 17
Greensboro, Ala.....		15 00
Greenville Union, Ala.....		16 20
Gordon Co., Ga.....		21 73
Grundy Co., Ill.....		16 00
Grundy Co., Ia.....		49 95
Graves Co., Ky.....	100 00	12 87
Greene Co., Mo.....		6 75
Gloucester Co., N. J.....		20 53

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Gaston Co., N. C.		\$12 94	Lincoln Co., Neb.		\$14 61	New Richmond Bible Com-		
Guliford Co., N. C.		109 41	Livingston Co., N. Y.		8 79	mittee, Wis.		\$11 25
Guernsey Co., Ohio		40 43	Laurens Co., S. C.		60 00	Oxford, Ala.		9 43
Greene Co., Tenn.		30 00	Loudon Co., Tenn.		2 00	Okolona, Miss.		35 00
Hartsell's, Ala.		16 50	Morrilton, Ark.	\$16 15	69 05	Otoe Co., Neb.		36 60
Hannibal, Mo.		23 63	Marietta, Ga.		25 00	Otsego Co., N. Y.		21 50
Higginsville, Mo.		41 27	McIntosh Co., Ga.		23 41	Oberlin & Vicinity, Ohio	\$13 94	75 45
Holland Patent Welsh, N. Y.		2 41	McLean Co., Ill.		50 00	Oregon		30 76
Hocking Co., Ohio		22 95	Mason Co., Ill.		9 00	Obion Co., Tenn.	25 00	
Highland Co., Ohio		65 61	Madison Co., Ill.		80 39	Peoria Co., Ill.		22 50
Huron Co., Ohio	\$22 86	196 93	Meshawaka & Vicinity, Ind.		15 29	Putnam Co., Ind.		46 50
Humboldt Co., Tenn.		35 25	Morgan Co., Ind.		55 07	Parsons Co., Ks.		6 00
Hamblen Co., Tenn.		100 00	Mitchell Co., Ia.		57 83	Paynesville & Vicinity Bible		
Hardy Co., W. Va.	10 00	9 84	Marmaton, Ks.		12 44	Committee, Minn.		25 85
Indiana Bible Association			Massachusetts	5,000 00	510 00	Pope Co., Minn.		1 32
of Friends		53 41	Maryland		700 00	Piqua Female, Ohio		23
Idaho		115 00	Marquette Co., Mich.		38 22	Perrysburgh, Ohio		30 42
Ida Co., Ia.		12 50	Monroe Co., Miss.		23 00	Portage Co., Ohio		27 54
Iredell Co., N. C.		50 00	Marine, Minn.		15 19	Pennsylvania		2,000 00
Jefferson Co., Ala.		28 70	Middlesex Co., N. J.		278 19	Paw Paw, W. Va.		20 00
Jefferson Co., Ga.		81 75	Mecklenburg Co., N. C.		2 00	Randolph Co., Ga.		6 85
Jay Co., Ind.		28 60	Madison Co., Tenn.		39 25	Renville Co., Minn.		24 30
Johnston Co., Ks.		17 16	Milam Co., Tex.		45 65	Robertson Co., Tex.		35 30
Jefferson Co., Neb.		79 93	Montague Co., Tex.		33 25	Selma, Ala.		10 00
Kent Co., Mich.		50 00	Mt. Pleasant, Utah		2 25	Sabastian Co., Ark.		24 00
Lee Co., Ark.		15 15	Nance Co., Neb.		75 21	Sacramento, Cal.		46 10
Lake Co., Ind.		28 73	Nelson & Vicinity Bible			Stark Bible Committee, Fla.		52
Lucas Co., Ia.		25 99	Committee, Neb.		21 07	Screeven Co., Ga.		3 07
Lincoln Co., Ks.		65 00	Niagara Co., N. Y.		31 65	Stephenson Co., Ill.		55 86
Louisville and Vicinity, Ky.		150 00	New Market, Tenn.		17 05	St. Clair Co., Ill.		46 21
Lake Linden, Mich.		21 00	Nashville, Tenn.		178 90	Sangamon Co., Ill.		46 45

## FINANCIAL STATEMENT

## RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Grants to Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash	16,352 15	911 90	5,094 90	1,045 60	117 18	1,285 00	2,121 29	3,223 17	3,794 94	1 79	\$	\$
Transfers												
From Auxiliaries											561 90	11,666 77
“ The Trade											29 61	2,077 07
“ Rents												1,943 57
“ Investments subject to Life Interest												1,976 53
“ J. Burr Legacy Income											5 24	631 52
“ Interest on Available Funds												1,906 00
“ Trust Funds												
{ Wm. Houck Gift										4 38		
{ Fitch Shepard Bible Fund										300 00		304 38
“ Sinking Fund Account—Alex. Campbell Legacy												166 69
“ Electric Light												57 75
“ British and Foreign Bible Society—Books Imported											199 40	

## RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.		
Cash		1,569 19	461 53				2,030 72
Transfers	21,139 35	290 19		867 71	13 62	22,310 87	
Total Transfers						23,107 02	
“ Cash Receipts							57,609 22
Cash Balance from June, 1891							20,479 62

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$78,088 84

	Credited as Donation.	Credited on Account.
St. Joseph Co., Ind.....	\$12 65	
Shelby Co., Ia.....	100 00	
Sac Co., Ia.....	9 61	
Saline Co., Ks.....	42 29	
Southwestern, La.....	14 09	
Sheffield, Mass.....	19 21	
Stearns Co., Minn.....	27 98	
St. Louis, Mo.....	200 00	
Saunders Co., Neb.....	\$11 80	16 29
Sutton & Vicinity, Neb...	41 40	
Superior & Vicinity, Neb...	25 78	
Scioto Co., Ohio.....	2 10	
Sweet Water, Tenn.....	55 70	
San Antonio, Tex.....	25 00	
Salt Lake City, Utah.....	60 00	
Summers Co., W. Va.....	30 46	16 07
Sheboygan Co., Wis.....	46 79	
Tampa, Fla.....	26 34	
Tipton Co., Ind.....	16 09	
Tioga Co., N. Y.....	28 39	
Tompkins Co., N. Y.....	46 65	
Tarrant Co., Tex.....	31 27	
Tyler Co., W. Va.....	3 54	4 15
Utica & Vicinity, W. Va.....	24 57	
Ulster Co., N. Y.....	50 00	
Virginia.....	200 00	
Warrior, Ala.....	8 70	
Washington Co., Ark.....	22 25	
Wilkes Co., Ga.....	52 00	
Washington Co., Ga.....	6 75	
Will Co., Ill.....	125 00	

	Credited as Donation.	Credited on Account.
Whiteside Co., Ill.....	\$75 00	
Wright Co., Ia.....	15 00	
Wyandotte Co., Ks.....	79 00	
Watsonwan Co., Minn.....	8 91	
Wyoming Co., N. Y.....	44 00	
Westchester Co., N. Y.....	416 75	
Warren Co., N. Y.....	11 00	
Wayne Co., N. C.....	10 34	
Wheeling & Ohio Co., W. Va.	100 00	
Youngstown, Ohio.....	\$10 00	
	\$5,994 90	\$11,666 77

## FROM SALES OF BOOKS DONATED.

Burr, Miss L. E., Holdrege, Neb.....	\$1 00
den Engelsman, W., Paterson, N. J.....	10 34
Hughes, Rev. R. W., Dist. Supt., Sun- day School Supply.....	6 55
Mead, Rev. A. J., Dist. Supt., Sunday School Supply.....	7 27
Parker, Rev. Z. A., Dist. Supt., Sun- day School Supply.....	61 32
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa....	3 00
Rankin, Rev. W. B., Dist. Supt., Sun- day School Supply.....	20 80
Taylor, Miss E. B., Portsmouth, Va.,	1 10
Wainwright, Rev. G. W., Dist. Supt., Sunday School Supply.....	5 80
	\$117 18

## SALES REPORTED BY FOREIGN AGENCIES.

Cuba Agency.....	\$64 45
Japan Agency.....	1,401 19
Mexico Agency.....	1,741 18
Venezuela Agency.....	16 25
	\$3,223 17

## RETURNS FROM MISSIONARY AND OTHER SOCIETIES.

German Mission, M. E. Ch. Miss'y Soc.	\$3,794 94
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## MISCELLANEOUS.

Trade Sales.....	\$2,077 07
Sales by Colporteurs.....	1,285 00
Retail Sales.....	1,569 19
Rentals.....	1,943 37
Sales of Waste Materials.....	461 63
Income from Available Funds.....	1,906 00
“ “ Trust Funds.....	2,121 29
“ “ subject to Life Interest.....	1,976 53
J. Burr Legacy Income.....	631 52
Trust Funds.....	304 28
Sinking Fund—Alexander Campbell Legacy.....	166 69
Electric Light.....	57 75
Sundries.....	1 79
	\$14,502 31
Total Receipts.....	\$57,609 22

## FOR JULY, 1891.

## DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Expenses.	Colpor- teurs' Salaries and Expenses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colpor- tage.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	3,917 58	1,044 90	10,046 34	4,144 14	154 00	1,295 37	94	.....	.....	.....	\$	\$
Transfers...	....	....	....	....	350 72	....	....	2,228 83	477 50	1,371 63	4,428 67	20,603 27
Auxiliaries—Value of Books Supplied, &c.....											13,850 87	1 30
The Trade— “ “ “ “ .....											2,056 65	
Books for the Blind on Account of Burr Legacy Income.....											95 88	2 00
Bible House Expenses.....												636 57
General Salaries and Expenses.....											516 99	2,542 57
Trust Funds Invested.....												1,203 88
Electric Light.....												11 67
Sundries.....												17 00

## DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manufac- tory.	Machin'y & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	11,231 12	11,611 02	89 05	153 28	191 88	573 56	370 30	....	11 00	....	24,236 21
Transfers..	....	....	....	....	....	2 15	....	141 70	156 76	1,857 35	2,157 96
Total Transfers.....											23,107 08
“ Cash Disbursements.....											49,256 47
Cash Balance forward to August, 1891.....											28,832 37

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$78,088 84

## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

## DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. E. M. PIPKIN, Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D. D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Geo.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. MCLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D. D., St. Louis, Mo.
Nebraska, Colorado, & Wyoming.....	Rev. G. W. WAINWRIGHT, D.D., Blair, Neb.
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, Westfield, Union Co., N. J.
New York.....	Rev. D. K. VAN DOREN, Mechanicsville, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D. D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1891, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.